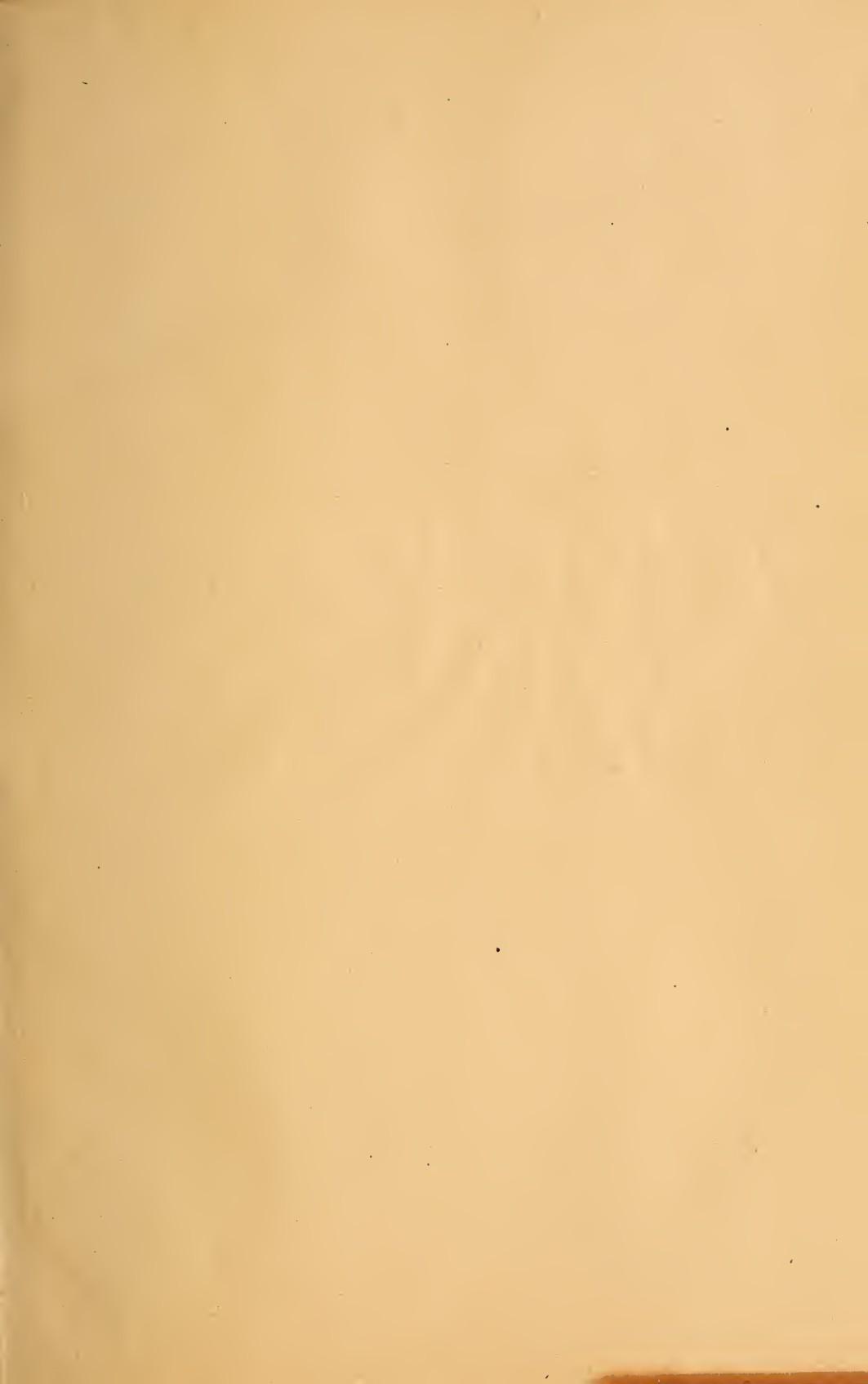


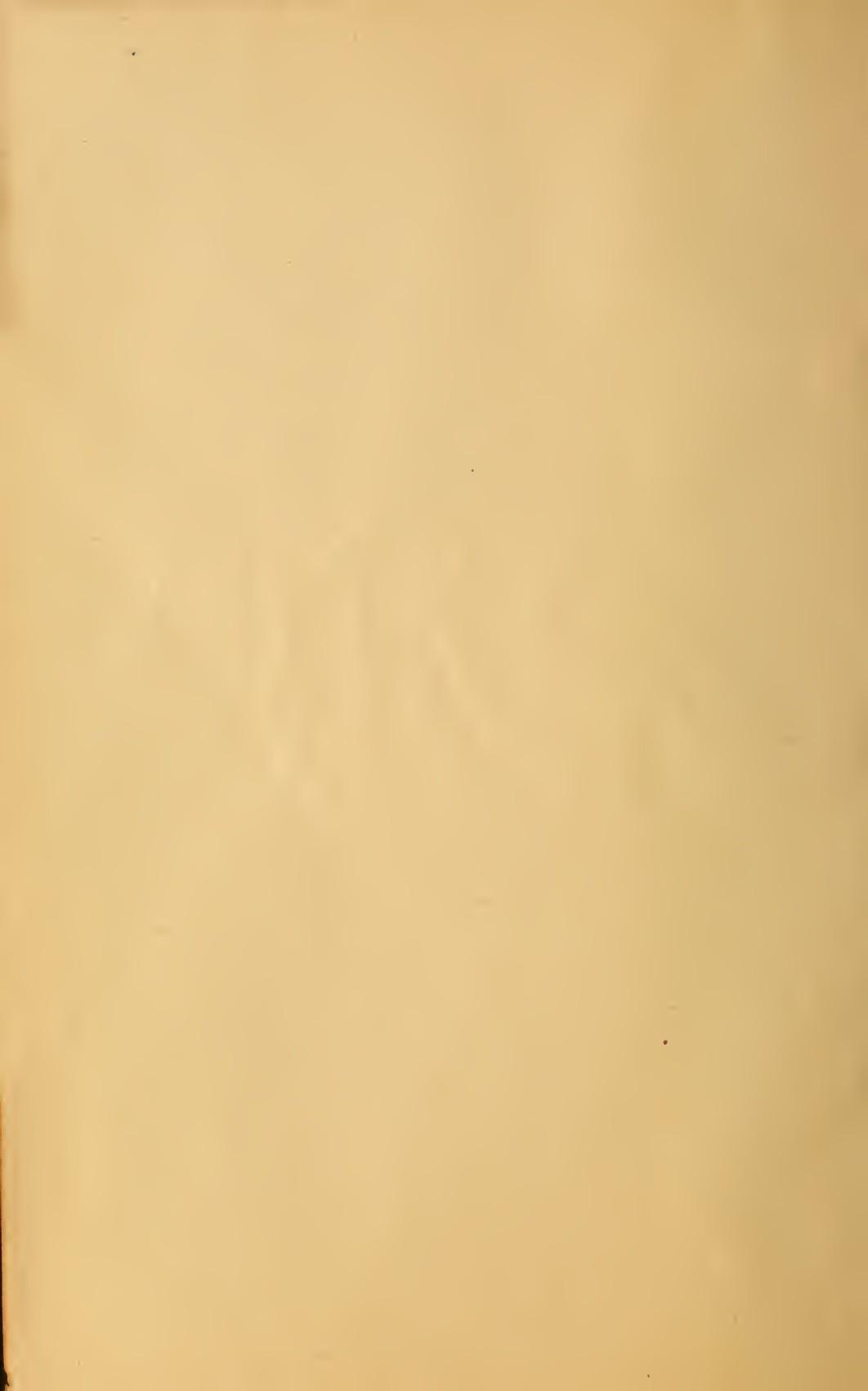
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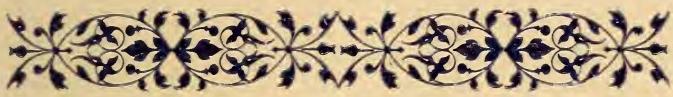
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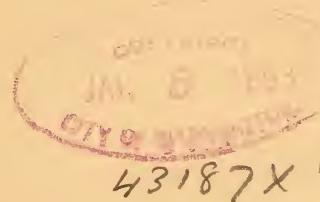


The
Dotted Words
in the
Hebrew Bible.



THE
DOTTED WORDS
IN THE
HEBREW BIBLE

BY
Emily Oliver Gibbes
E. O. G.



New York
CHARLES T. DILLINGHAM & CO.

1892

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BY

EMILY O. GIBBES.

In the Old Documents and the New Bible, by
J. PATERSON SMYTH, L.L.B., B.D.

I read the following :

"In the account of Esau's meeting with Jacob, we are told (Gen. 33.4) that he fell on his neck and kissed him—and the words 'and kissed him' are marked thus by these mysterious dots, which remain to this day in our Hebrew Bible."

I cannot read Hebrew, but I think the dots mean more than they are supposed to do. May it not mean, Judas kissed the Christ and so betrayed him. We are to search the Scriptures, as they testify of Christ.. I wish I had all other words so marked in the Hebrew Bibles, to see if they do not also testify to the signs of knowing Christ.

The author of the above book in telling of how an ancient and valuable copy of the Scriptures was effaced by a piece of pumice-stone, and the parchment used for St. Ephriam's discourses, says, "enthusiastic admirers are generally ladies," so if a woman effaced the Scriptures years ago, a woman

now will do her best to make the Scriptures plain, and clear words to the praise of Christ.

Mr. Smyth also says in Chapter on “Ancient Criticism”: “They attempted, too, a crude sort of Biblical criticism, such as marking in a certain way words about which there was something peculiar. The reader, perhaps, will wonder how this can be known when no one even of our most ancient writers has ever seen one of these vanished copies. He will find, however, in the following period of the history, that the copyists there make notes about certain dots and marks which had been transferred into their manuscripts, from earlier times, and which were so ancient that their meaning had even then become completely lost.

“Some of their guesses at the meaning are rather amusing. For instance, in the account of Esau’s meeting Jacob, we are told (Gen. 33.4) that he fell on his neck and kissed him, and the words ‘and kissed him’ are marked thus by these

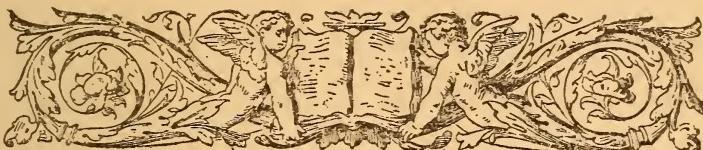
mysterious dots. Some of the old commentators were greatly exercised in mind about the explanation of this. One thought they denoted that the kiss was sincere, another that it was not sincere, another that the dots represented Esau's teeth."

I agree, therefore, with the scribe who thought the kiss was *not* sincere—since I think it to point out Judas' kiss given to Christ as a sign; when he betrayed Jesus unto death. And if the ancient Jewish authority attributes the marks to Ezra, and that Ezra when asked about the dots, said, "When Elijah comes, if he asks why I wrote down that word, I will answer, 'I have already dotted it,'" I think he must have answered, that he was *inspired* to dot the words—so dotted them as we now have them dotted in our Hebrew Bibles to this our day. Though I do not believe every word in our Bible is inspired, I believe the spirit of the Bible, the essence, as it were, of the Bible, is inspired, and these dotted words, if they mean what

I have tried to show them to mean, if it is so, then they certainly were inspired, so many years before Christ lived on this earth, if they were written so long ago, then they who wrote the words and dotted them were inspired—and inspired by the Spirit of God.

I may have made mistakes, as I do not know one word of the Hebrew, but I have tried to do this much, in hopes that some learned Hebrew scholar will take up the work and perfect it—for there are many more dotted words in the Hebrew Bible—dotted with one dot, so far as I can make out.

This is only an attempt by a woman, who knows her Bible, but who does not know one word of Hebrew. With the help of an old Hebrew Bible and her English Bible, she has tried to replace in this world what a woman effaced “with a piece of pumice-stone” years ago.



Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

GENESIS.

CHAP. 6, VERSE 9:

Noah was a just man, perfect in his generation. And Noah walked with God.

The Virgin Mary descended from Noah, and she was the human Mother of Christ.

CHAP. 12, VERSE 1:

The Lord had said unto Abram, Get thee out of thy country, and from thy father's house, unto a land that I will show thee.

The Lord said to Joseph, Arise and take the young child and his mother, and flee into Egypt.

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

GENESIS—CONTINUED.

CHAP. 12, VERSE 10:

Abram went down into Egypt to sojourn there. And Joseph was there with the child until the death of Herod, as it was spoken by the prophet: “Out of Egypt have I called my son.”

VERSE 20:

And Pharaoh sent him away.

CHAP. 18:

The Lord appeared unto Abraham in the form of three angels, as *Three*, the Father, the Son, the Holy Ghost. Jesus has told us that

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

GENESIS—CONTINUED.

three men. They told him that nothing was impossible to God—that Sarah in her old age should have a son. nothing is impossible to God. Elizabeth, mother of John the Baptist, had a son in her old age.

CHAP. 23:

Abraham's purchase of a cave for a sepulchre. Joseph of Arimathæa took the body of Jesus and laid it in a sepulchre that was hewn in stone.

CHAP. 26, VERSE 19:

And Isaac's servants digged in the valley, Jesus said to the woman of Samaria,

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

GENESIS—CONTINUED.

and found there a well of springing water. “Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.” This woman said: “I know that Messias cometh, which is called Christ. When He is come He will tell us all things.” Jesus said unto her, “I that speak unto thee am *He*.”

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

GENESIS—CONTINUED.

CHAP. 28, VERSE 11:

And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place and put them for his pillows, and lay down in that

place to sleep.

Jacob's dream — he saw with his spirit what he could not see in the flesh, that the soul can communicate with God The ladder by which the soul reaches heaven is Christ.

Sleep means the death of the body, not of the soul.

VERSE 12:

Jacob in his dream saw a ladder set up on the earth, and the top

Jesus said, "Hereafter ye shall see heaven open, and the angels

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

GENESIS—CONTINUED.

of it reached to heaven; of God ascending and
and behold the angels descending upon the
of God ascending and Son of Man.
descending on it.

CHAP. 33, VERSE 4:

Esau ran to meet Ja-	Judas betrayed Jesus
cob, and kissed him.	Christ with a kiss.

CHAP. 37, VERSE 9.

Joseph's dream. "I have dreamed a dream more, and behold, the sun and the moon and the eleven stars made obeisance to me."	All will be put under the feet of Christ—the sun and the moon and the stars.
	The eleven tribes will make obeisance to the tribe in which Jesus was born.

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

GENESIS—CONTINUED.

CHAP. 41, VERSE 10:

Pharaoh's chief butler remembers Joseph, still in prison, and tells how he explained dreams, and that the interpretation came true.

The disciples of Christ remembered after His death all that He had told them; what He had explained to them; and that all had come true.

CHAP. 45, VERSES 11, 17 and 18:

Joseph sends for his father and brethren to come to Egypt, to save them from poverty.

Christ leaves heaven to come to this earth to save those who are His from poverty of spirit.

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

GENESIS—CONTINUED.

CHAP. 44, VERSE 19:

Judah offers himself to suffer and die, so as to save his brethren.	Jesus Christ offers Himself to suffer and die, so as to save those who are His brethren.
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EXODUS.

CHAP. 6, VERSES 1 and 14:

God speaks to Moses He will lead them from Egypt to the promised land—He tells Moses that He appeared to Abraham, Isaac, Jacob.	Jesus leads us to God. He goes before us—to the promised rest. Christ said, “Verily, verily, I say unto you, before Abraham was, I am.”
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Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

EXODUS—CONTINUED.

CHAP. 10:

And the Lord said unto Moses, Show these my signs before Pharaoh. The signs of Jesus were shown before Jerusalem, and the Jews.

CHAP. 14, VERSE 16:

The Children of Israel go through the Red Sea. The baptism of Jesus.

CHAP. 18:

Jethro, the priest, givest counsel to Moses. Jesus, our Priest, gives counsel to His disciples.

CHAP. 20:

The Ten Commandments. Jesus also said we must keep them.

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

EXODUS—CONTINUED.

CHAP. 25, VERSES 1, 2, 19:

Of giving willingly. Jesus gave Himself
An offering of the heart. willingly, and is above
The mercy seat. the mercy seat.

CHAP. 26:

The veil of the tabernacle. When Jesus died, the
veil of the temple was rent in two. God was no longer hid from
those who saw Him in Christ.

CHAP. 30, VERSES 10, 11:

Aaron shall make an atonement most holy unto God. Christ's atonement is most holy unto God.

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

EXODUS—CONTINUED.

CHAP. 34, VERSES 22, 35:

The firstlings reckoned with a lamb.

And Moses put a veil on his face.

Christ is the first fruit, first risen from the dead; He is the lamb which redeemed us.

God's face is veiled from us, except in Christ.

CHAP. 37, VERSE 43:

Seven lamps.

Seven churches of Christ.

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

LEVITICUS.

CHAP. 6, VERSES 1, 25:

If a soul sin—	There is to be no
In the place where	more burnt offerings.
the burnt offering is	Christ has died as a
killed, shall the sin	sin offering.
offering be killed be-	His death before the
fore the Lord. It is	Lord is most holy.
most holy.	

CHAP. 9:

Sin offerings.	Christ died to save us
	from sin.

CHAP. 11 and 12, VERSE 27:

What goes on all fours is unclean. Bring	A child of flesh is therefore unclean.
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Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

LEVITICUS—CONTINUED.

a lamb or two turtles,
two young pigeons, for
an atonement.

Mary, the Mother of
the human body of
Christ, kept this law.

Christ took upon Him
our human flesh. He
tells us that His soul
was sanctified by the
Father, and sent into
this world of sin.

By taking our flesh
from a pure virgin, He
was able to die in the
flesh for our atonement.

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

LEVITICUS—CONTINUED.

CHAP. 14, VERSE 28:

Cleansing with oil.

God's laws for cleansing the body to make it more fit as a dwelling-place for the soul.

CHAP. 16:

The high priest must enter into the holy place, the sin offering, the scapegoat, the yearly expiations.

All refers to Christ. He is our High Priest, He has entered the holy place.

CHAP. 19, VERSE 30:

And the Lord spake unto Moses, saying, "Speak unto all the con-

Christ preached to the congregations—multitudes in many places

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

LEVITICUS—CONTINUED.

gregation, and say unto them, ye shall be holy, for the Lord your God is holy. Ye shall keep My sabbaths, and reverence my sanctuary. I am the Lord.

He said, “Make not My Father’s house a house of merchandise. My Father’s house is a house of prayer.”

CHAP. 21:

The priest must be holy—must not have a blemish.

Christ our High Priest had no blemish.

CHAP. 25:

Redemption by the priests.

Christ is our redemption.

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

LEVITICUS—CONTINUED.

CHAP. 26, VERSE 33:

And I will scatter you among the heathen, and will draw out a sword after you, and your land shall be desolate and your cities waste.

Christ foretold the destruction of Jerusalem. Behold your house is left unto you desolate.

NUMBERS.

CHAP. 4, VERSE 35:

From thirty years old and upward even unto fifty, every one that entereth into the service for the work in the tabernacle of the congregation.

And Jesus Himself began to be about thirty years of age. And He preached from the prophet Esaias. The Spirit of the Lord is upon Me, because He hath an-

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

NUMBERS—CONTINUED.

nointed Me to preach the gospel to the poor. He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. Then Jesus said to them who heard him, “This day is this scripture fulfilled in your ears. The prophet Esaias spoke this of Christ.”

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

NUMBERS—CONTINUED.

CHAP. 8:

And the Lord spake unto Moses. Christ's age is given when He began to

The lamps, the age and time of the service of the Priest. We should follow this rule.

[This may also mean our Chapter 9.] Christ kept the Passover.

The Passover is commanded again.

CHAP. 13:

And the Lord spake unto Moses. True priest must be called to preach by God.

The names of the men who were sent to search the land.

<i>Words with the mysterious dots in the Hebrew.</i>	<i>What I find them to mean in the New Testament.</i>
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NUMBERS—CONTINUED.

CHAP. 17:

Aaron's rod.

Christ the son of
David.

CHAP. 19:

The water of separation made of the ashes of the red heifer.

The uncleanness of a dead body, be the body man or beast.

CHAP. 22:

And the children of Israel set forward.

The story of Balah
and Balaam—read Balaam's parable in verse
19 to 25—in our 23d Chapter—“God is not
a man that He should
lie, neither the son of

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

NUMBERS—CONTINUED.

man that He should repent; hath He said, and shall He not do it."

VERSE 40:

And Balah offered oxen and sheep.

This is a strong proof of inspiration. The man could not speak any words but those God gave him to speak concerning Israel's people.

CHAP. 26, VERSES 9, 10, 11

and 41:

Those who strove against Moses were swallowed by the earth

Those who strive against God will be destroyed. Their children

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

NUMBERS—CONTINUED.

with Korah. The children of Korah died not. if they obey God will not die.

The sons of Benjamin after their families were 45,600.

CHAP. 30:

Vows are not to be broken. Moses told the children of Israel all that the Lord commanded Moses.

In the New Testament I find vow not at all, but if you make a vow keep it.

CHAP. 33:

The journey of the Israelites.

Our life on this earth is only a journey.

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

DEUTERONOMY.

CHAP. 4, VERSES 22, 23:

Moses—"But I must die in this land." He tells them: Take heed unto yourselves—make no graven image which God has forbidden thee.

Christ died on this earth in the human body, that we might live in heaven.

He told those who believed Him, to take heed unto themselves, that they keep His commandments.

VERSE 45:

The testimonies, the statutes, the judgments.

And when He is come, He will reprove the world of sin, and of righteousness, and of judgment. Of sin, be-

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

DEUTERONOMY—CONTINUED.

cause they believe not on Me. Of righteousness, because I go to My Father, and ye see Me no more. Of judgment, because the prince of this world is judged.

CHAP. 8, VERSES 11, 12:

Beware that thou forget not the Lord thy God, in not keeping His commandments, and judgments, and His statutes, lest when thou prosper in everything thou forget God.

And Jesus looked round about, and saith unto His disciples, how hardly shall they that have riches enter into the kingdom of God.

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

DEUTERONOMY—CONTINUED.

CHAP. 10, VERSE 10:

Moses and I stayed in the mount forty days and forty nights, that the Lord would not de- stroy thee.	And Jesus was in the desert forty days and forty nights, bearing the temptations, that the Lord would not de- stroy us.
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Either CHAP. 12, VERSE
26, or CHAP. 13,
VERSE 26:

Holy things in a holy place.	Give not that which is holy unto dogs.
Directions about money.	Cast not your pearls before swine.
	Give money to the temple of God.

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

DEUTERONOMY—CONTINUED.

CHAP. 18, VERSES 17, 18:

And the Lord said unto me: They have well spoken. I will raise them up a Prophet from among their brethren, like unto Moses, and I will put My words in his mouth, and he shall speak unto them all that

I shall command him.

Jesus Christ is the Prophet. He goes before us in spirit, as Moses led the people from Egypt. He was of the Hebrew people. He was the *word* of God. He spoke the words of God.

Jesus saith, “My meet is to do the will of Him that sent Me and to finish His work.

“As the Father gave Me commandment, even so I do.”

Woras with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

DEUTERONOMY—CONTINUED.

CHAP. 22, VERSES 10, 11,
and 12:

About garments—not
of woolen and linen
together.

They parted the gar-
ments of Christ when
they crucified Him.

CHAP. 26:

Offer the first fruits
to God, and remember
that God had given
them a land to dwell in,
and be free.

Offer your first thanks
to God from a pure
heart, and remember
that He made us free
by Christ.

CHAP. 29:

Moses exhorteth them
to obedience by the
memory of the works
they have seen.

Christ said: The
works which the Father
hath given Me to finish,
the same works that I

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

DEUTERONOMY—CONTINUED.

do, bear witness of Me,
that the Father hath
sent Me.

CHAP. 30, VERSES 8, 9:

God will bless and
have mercy upon all
who keep His command-
ments and statutes.

Those who keep the
words of Christ will
God bless and have
mercy upon.

CHAP. 31:

Moses spake to all
Israel. Told them his
age, and that he had
been told by God that
he himself would not
go over Jordan, but that
they would go to the

Christ foretold how
He must die, and also
said it was best for
those who loved Him,
for then He would send
them the Holy Ghost.

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

DEUTERONOMY—CONTINUED.

promised land and possess it.

CHAP. 32:

Moses is to die in Mount Nebo. Jesus Christ died on Mount Calvary.

CHAP. 33:

Moses blessed the children of Israel before his death. Christ, “while He blessed them, He was parted from them, and carried up into heaven.”

And He also said: “Go ye, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost.”

THE
RELIGIONS OF THE EAST
OF THIS DAY:
WHAT THEIR ROOT DECLARES
THEM TO BE.

1892

E. O. G.

BUDDHA.

If Buddha was born about 620 B.C. and died 543 B.C., he must have taught his disciples that Christ was expected to come to this earth, and he must have told them when to look for Him. And these disciples taught others, as they were taught.

So, this being true, “the wise men from the *East*” came to find Christ at the right time.

“Where is He that is born King of the Jews, for we have seen His star in the East, and are come to worship Him?” The star which they saw in the East went before them, until it came and stood over where the young Child was; when they saw the star they rejoiced with exceeding great joy.

Certainly these wise men expected Christ, they knew of the prophecy of Christ’s coming.

Now the Buddhists say that Buddha was a wise man, pitiful, and honored; and in their ignorance

of Christ, they call Buddha the saviour of the world.

They knew a Saviour was promised, and that a star would lead them to find Him. So in their book of legends they speak of a star about the time of the birth of their Buddha, and many other things which were prophesied about Christ, which proves that they knew of the prophecies of Christ.

How is it that they missed receiving Christ—that is, understanding about prophecies?

Their wise men who returned from Jerusalem must have carried home the news of the birth of Christ.

If the Buddhists compare their Buddha to the true Christ, they will find that their Buddha is without the Divine nature of Christ.

If their religion is so lost that extravagances disfigure the record, should they not strive to look back in their records, and see if it is not Christ whose life and character as a man, whose miracles

and death and resurrection as God; whose great mercy and love for mankind as a Saviour they have in their mistake imputed to their Buddha?

THE KEY TO THEOSOPHY.

By H. P. BLAVATSKY.

Having read the above book, I turn to the New Testament to think and study this book. I find this: Christ came to this earth by the Divine Spirit; which strived with mankind, which was dimly seen by men, understood by no people, until Christ the Divine took upon Him the nature of man. Because churches and dogmas have lost their way from Christ's teachings and life on this earth, is no reason that His teachings and life were in vain. The self-sacrifice of theosophy does not equal the self-sacrifice which Christ teaches. The theosophy idea of punishment for evil done by each individual corresponds to the purgatory idea.

All true thinkers realize that evil must have a punishment here and in the next world.

As I believe in individual souls or spirits, I think the punishment will be hereafter in the full perception of the evil we have done, until circle after circle of evil dies away, like the circles made by the stone dropped into the placid lake—they extend very far, but they at last die away. However, we have been told that the soul that sinnest, it shall die.

Now if it is true that these Eastern religions are obscure as to their commencement, there is but one conclusion about it, which is this: The wise men from the East who journeyed to Jerusalem to find Christ, whom they called the King of the Jews, the word king meaning the highest, the head of a nation, the crown of the only one worthy of a crown. These men knew the prophecies about Christ, they were learned men, and they knew partly what Christ's mission on this

earth was to be at His coming, and unless they had been taught of God, and been spiritual men, besides learned, they never would have expected at that time and looked for the Christ. They must have taught when they returned to the East all that they understood what the coming of Christ was to mean.

Now the East, not having held fast to the true teachings of these wise men, has lost the simple and plain and beautiful rudiments of Christ's teachings.

It is hard to believe that those wise men after finding Christ whom they had long expected, did not take means to follow and know the life and death of the same Christ whom they had found when He was only a child—try to understand His human and Divine life, human death, and at the last Divine life. The East loosing what the wise men taught them, their religion became obscure.

The theosophists say that they believe the soul,

after the death of the body, enters another body here on earth, so as through sufferings to be purified from former sins. As they cannot *know* that this is so, it makes very little difference. We know that nothing is impossible to God, and all thinking souls *know* that punishment of some kind is due to sin, that sin cannot enter heaven, and that sin makes its own punishment, and *not* that God makes the punishment, and that the soul that sinnest (which is so much worse than the sins of the body) *it shall die.*

No one but the soul and the spirit from God knows that the soul has sin; between these two is the sin known. This is the inward mind and thought towards God.

Theosophists say that prayer kills self-reliance.

We say, on the contrary, prayer, secret and silent, is the only thing to give self-reliance. Prayer is almost always "Help me to do—or not to do, a thing," "Help me to understand

and judge rightly," "Help me to act and think rightly," "Give me courage, give me faith," "Direct and guide me," "Leave me not alone, support and comfort me." And we say, "according to our *faith* it will be unto us." If I have a case in which I must act in haste, I must in soul ask in haste for judgment as to how I must act. I believe I am guided, and I act. The final result of my action I can not see at once, but I will see it sooner or later.

Those who have not the habit of making a quick and sudden prayer, may say that prayer kills self-reliance, but others know that it does just the reverse. Theosophy has taken from the New Testament all that it has of good, and does not acknowledge that it owes all it knows of good to Christ.

IN NATIVE LIFE IN SOUTH INDIA.

BY HENRY RICE.

We find “the Brahmins belong to the Aryan race, and came into South India about the beginning of the Christian era. They are fair featured, handsome and well built, courtly and polished in their manners, but haughty and crafty.

“Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, *behold* there came wise men *from the East* to Jerusalem, saying, ‘Where is He that is born King of the Jews? for we have seen His star *in the East*, and are come to worship Him,’ and when they were come into the house they saw the young Child with Mary, His mother, and fell down and worshipped Him, and when they had opened their *treasures* (what they valued most) they presented unto Him gifts, gold and frankincense and myrrh,

and being warned of God in a dream that they should not return to Herod *they departed into their own country another way.*"

They went to South India, not to the north of India, and the pure faith of the Brahmins at its root, was faith in Christ.

Now the wise men who went to Jerusalem guided by a star, perhaps were the Brahmins from India, where it is supposed that every one has a guardian star—or that a star appears in the heavens for the first time at the birth of some important person.

These men had heard through the prophets of the promise that Christ should be born in the nation of the Jews, and after finding the young Child they returned to their country another way.

They did not wait to see and learn by the life of Christ the full meaning of His birth and death, but they carried back this much, that a *Son* had been born who would save the race of mankind

from their sins, and through this Son alone mankind would enter heaven. Hence their idea that a man must have a son, and not a daughter, for the sake of eternal life hereafter. This idea can be found in "High Caste Hindu Women," a book written by a Hindu woman—Rahabai.

Although the code of Manu contains a single passage in which it is written "A daughter is equal to a son" (See *Manu*, ix., 130), the context expressly declares that equality to be founded upon the results attainable through her son; the passage, therefore, cannot be regarded as an exception to the statement that the ancient code establishes the superiority of male children. A son is the most coveted of all blessings that a Hindu craves, for it is by a son's birth in the family that the father is redeemed.

"Through a son he conquers the worlds, through a son's son he obtains immortality, but through his son's grandson he gains the world of the sun."—*Manu*, ix., 137.

"There is no place for a man (in heaven) who is destitute of male offspring."—*Vasishtha*, xvii., 2.

If a man is sonless, it is desirable that he should have a daughter, for her *son* stands in the place of a son to his grandfather, through whom the grandfather may obtain salvation.

"Between a son's son and the son of a daughter there exists in this world no difference; for even the son of a daughter saves him who has no sons, in the next world, like the son's son."—*Manu*, ix., 139.

Does not this mean that the Hindu race may remember certain teachings and beliefs, come down to them in their early religion, partly lost and not fully understood? such as, it is by a son's birth on this earth that mankind will be redeemed; through this son we will conquer the world; we will obtain immortality; we enter heaven through the son, but our son is the Son of God. The Hindus seem to have a dim idea of the great

truth, in what they have to say about life in the next world.

Some day the whole truth may break upon their minds, and they will know that the true Son who redeems the world is Jesus Christ, and by Him alone they will conquer themselves and obtain immortality—and also understand that Jesus raised woman to a great height, far above man, when He was born of a woman.

VISHNU. SHIVA. SURAJA.

These three essences make the god of the Buddhists.

This is doubtless a dim idea of the Trinity.

Then, again, their legend of Buddha giving himself to feed the starving tigress, so as to save the life of the tigress and of her young, is also some dim idea of Christ leaving heaven to give Himself by death to save mankind alive, and a

mankind which was not much above a tigress and her young.

Also they say the prince of darkness sought to shake their Buddha's mind. This is doubtless a dim idea of Christ's temptation in the desert.

Their Nirvana means forgetfulness of this life's evil; they try to explain that their soul as well as their body dies, but that their spirit lives forever. They simply mean, what we believe, that the spark from God which is in us, be it called soul or spirit, can never die, since it is a spark from God.

In all these Eastern religions, which I have carefully read, I find at the root of them all is the same belief—which is nothing more or less than the religion of Christ—in fact, the best in all is taken from the New Testament, that is, in the books written since the New Testament. In the “Key to Theosophy,” they quote from the New Testament, use the words found in the New Testament, and then claim that an older religion than

the Christian religion has been quoted by the followers of Christ, forgetting that the Divine nature of Christ *was* before the world was made.

E. O. G.

END.



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